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INDIANS AT + WORK



OCTOBER 15, 1935

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

• OFFICE OF INDIAN AFFAIRS •
WASHINGTON, D.C.



I N D I A N S A T W O R K

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EVE OF THE GREEN CORN CEREMONY - DOMINGO PUEBLO



By Gene Kloss



· INDIANS · AT · WORK ·

A News Sheet for Indians
and the Indian Service

VOLUME III · · OCTOBER 15, 1935 · · NUMBER 5

It appears at this writing (September 20) that Indians will not receive a special large rehabilitation grant. Relief through some provision they surely will get, because they must. Continuance of E.C.W. work-relief and of soil conservation work-relief is insured. Funds for land acquisition totaling nearly \$5,000,000 appear to be safe. But as readers of INDIANS AT WORK will know, the position of more than 100,000 Indians - 20,000 families - is desperate, and it cannot be sufficiently met (often it cannot be met at all) through any of the assured aids mentioned above. A possible tragedy is involved in the loss of the rehabilitation grant.

The first thought that I want to set down here is that Indians and the Indian Service should take a hardy and hopeful view, not an aggrieved and discouraged one, of the present disap-

pointment (if such it turns out to be). Since this Administration began, good will toward Indian hopes and needs has prevailed in every department of the Government. This good will has been made effective in ways decisive - epoch-making - for many tribes, and of practical help to Indians everywhere. Examples are Indian E.C.W.; Soil Conservation Work; the P.W.A. schools, irrigation and other projects; the cattle and sheep purchases made possible by A.A.A. and F.E.R.A.; work-relief through C.W.A. and through the S.E.R.A.'s; land acquisition through F.E.R.A. and now through Resettlement. None of these helps would have been possible through Indian Service effort alone, and no such generous and creative cooperation with Indians has been furnished by other Federal agencies at any time in the past. And aside from the present disappointment due to the struggle over the allocation of the \$4,800,000 emergency appropriation, no backset or diminution has yet taken place or is even threatened.

I do not want to minimize our difficulties. The Indian poverty is intense and all but universal; the cumulative stripping and breaking-down process of more than fifty years is what we are trying to rectify now. We have done no more than make a convincing beginning as yet. The Indian deficit is still, without exaggeration, desperate. And unless new aid be forthcoming for those Indians who possess no resources at all and no employment opportunity, there will take place in the coming winter a physical extermination

of Indians. But I urge the long view on Service workers and on Indians. In this long view, backward and forward, we have no grievance, but reason for thankfulness and for confident hope.

My next thought has to do with the method of work which we had planned if the rehabilitation grant was forthcoming. It is just as necessary if the grant proves to be lost; indeed, it is made only the more necessary. It is essential, if the Indians are to go forward to their goal of self-support and self-help.

That method was to plan on each reservation the immediate work in the light of the ultimate aim of enough land for all, so used by the Indians themselves that its productivity would grow, not shrink, with use; decent housing for every Indian family; an economic minimum of live stock and implements for all; organization and facilities for cooperative production, marketing and credit, according to the varied local needs; and a reordering of every Indian service to accomplish these ultimate aims through immediate action. This reordering of Indian service meant reordering the organization of Indians so that Indians would be responsible and full partners in planning and in execution, to the definite end that Indian service would become (and would now be considered as already being) a supply of federal aids to Indians who wanted the aids and who would make genuine sacrifices (personal or collective or both) to obtain them.

I repeat, that without the rehabilitation grant this has

to be our program even more than with the rehabilitation grant. To achieve this result of cooperative planning and of intelligent joint local action is more important than to obtain largesses.

(For example. One small Indian group, between 1915 and 1930, received money totaling five times the emergency grants which have been made to all the Indians of the country since April, 1933. Neither Indian service nor this group of Indians planned or worked in the fashion above set down; so that at the end of the golden flood the accumulated benefit, whether measured in cash or in health or in spiritual advancement, was practically zero. The reason was not graft, unless incidentally, nor was it foolish self-indulgence, but it was just the failure to take stock, to plan and to act cooperatively towards ends which every thoughtful member of this group would have favored. What a mournful record, and how typical of the things that went on in White America, in the whole field of natural resources, in those same years!)

This example suggests what is a fact - that the rehabilitation grant was chiefly needed as a means to encourage and to implement the needed reservation planning and action for cooperative self-help. We may have lost the grant. By some hook or crook the Indians will be prevented from freezing or starving. The main object is one which cannot be taken away from us by the failure of a grant of money; and the procedures which would have been obligatory if the rehabilitation grant had been received are equally obligatory, and more so, now.

Regular and bona fide staff work on each reservation; participation of all supervisory workers in this reservation staff work; inclusion of the Indians in it; bona fide organization of the Indians to do their intellectual part and to assert their wishes in ways practicable, not merely reminiscent or utopian. This is the one basic program of Indian affairs. I could name reservations where the program is a living reality today, with transformations and enrichments of work done, and with bettered human relations. I could name others where the peremptory program might as well never have been heard of, or where the dominant officials appear to believe it to be merely a personal indulgence of some temporary optimists at Washington.

Let me renew an assurance given before. This program will not be changed even if administrations change in the years ahead. And during this administration, the employed personnel will be judged by its ability and willingness to apply the program.

Within the intent of this editorial, I do not suggest that a sustained team-effort in Indian service, toward planning and toward ways and means, through the pooling of the brain and heart effort of the men, women and children on reservations, will result in immediate miracles either of action, or of transformed human relations, or of the release of participants from their inner fixations. Supremely worthwhile goals are not attained in a moment, or easily. I know, because I have often seen, that team-action

centered about practical problems which have intellectual possibilities, brings objective results both bolder and more practical than isolated solitary work brings; and frees and enriches the human relationships in subtle and swift ways; and turns communities from nightmarishness to daytime sunlight and interest and hope. So it will be on Indian reservations. So already it is beginning to be, on a few.

JOHN COLLIER

Commissioner of Indian Affairs.

EDUCATIONAL PROGRAM FOR ECW CAMPS

During the year a systematic but decentralized educational program for the Emergency Conservation camps will be carried out. It is based on the interests and needs of the enrollees and guidance to the enrollee is a feature of the program. Since the interests and needs of the Indians in the camps correspond with those of the reservations on which they live, the program will tie in with the general program of the Indian Service as a whole, including activities in health education, subsistence farming and the development of vocational skills and leadership.

Mr. Robert M. Patterson has been appointed as a general supervisor of the educational program. It will be carried out in the various camps under the immediate supervisors of camp activities and on each reservation under the direction of the camp manager or supervisor. Mr. Patterson for two years has been connected with the Civilian Conservation Camp work and is bringing to the Indian Service the experiences obtained in the work. While the program must be developed at each camp, experience gained in the Indian Service leadership camps and experience in the CCC shows certain types of work that can be carried out. Certain individuals, for instance, will be interested in pursuing academic subjects. This can be done under the leadership of some of the Federal employees who have had opportunity for pursuing courses in the same subjects. However, most of the work will be training in health matters, agriculture, handicrafts and in citizenship. An important subject for study will be relative to work carried out in the ECW program concerning the needs for the work and why particular methods are used. In other words, this means the study of soil conservation, reforestation, forest management, irrigation, grazing and the elementary principles of road building.

AN ANNOUNCEMENT OF IECW CONTEST

A prize of \$10.00 is being offered by the Indian Office, to the best brief essay on IECW written by an IECW man. Second and third prizes will consist of an acknowledgment from Commissioner Collier. Three honorable mentions will be made. All six of these articles will appear in INDIANS AT WORK. The topic and scope of the contest is wide. The writer may use any topic which has to do with IECW. It may be an anecdote, a funny story, an account of leisure time activities, such as a dance, a ball game or a trip to town. It can be about any dramatic event such as fighting a fire, difficulties encountered in truck trail building, what IECW has meant to the individual, a criticism of IECW and Camp Management, any of the aspects of life and work are suitable topics.

This IECW contest will not be judged from the point of view of school essays. In other words, writing, punctuation, spelling and grammar will not be what makes the essay acceptable. The pieces will be judged for their liveliness and truthfulness.

INDIANS AT WORK has published short articles and legends which demonstrate what is meant. The Handling of Drought Cattle by Archie Wells and Zuni Home Life by students of the Zuni Day School are examples of simple and direct writing.

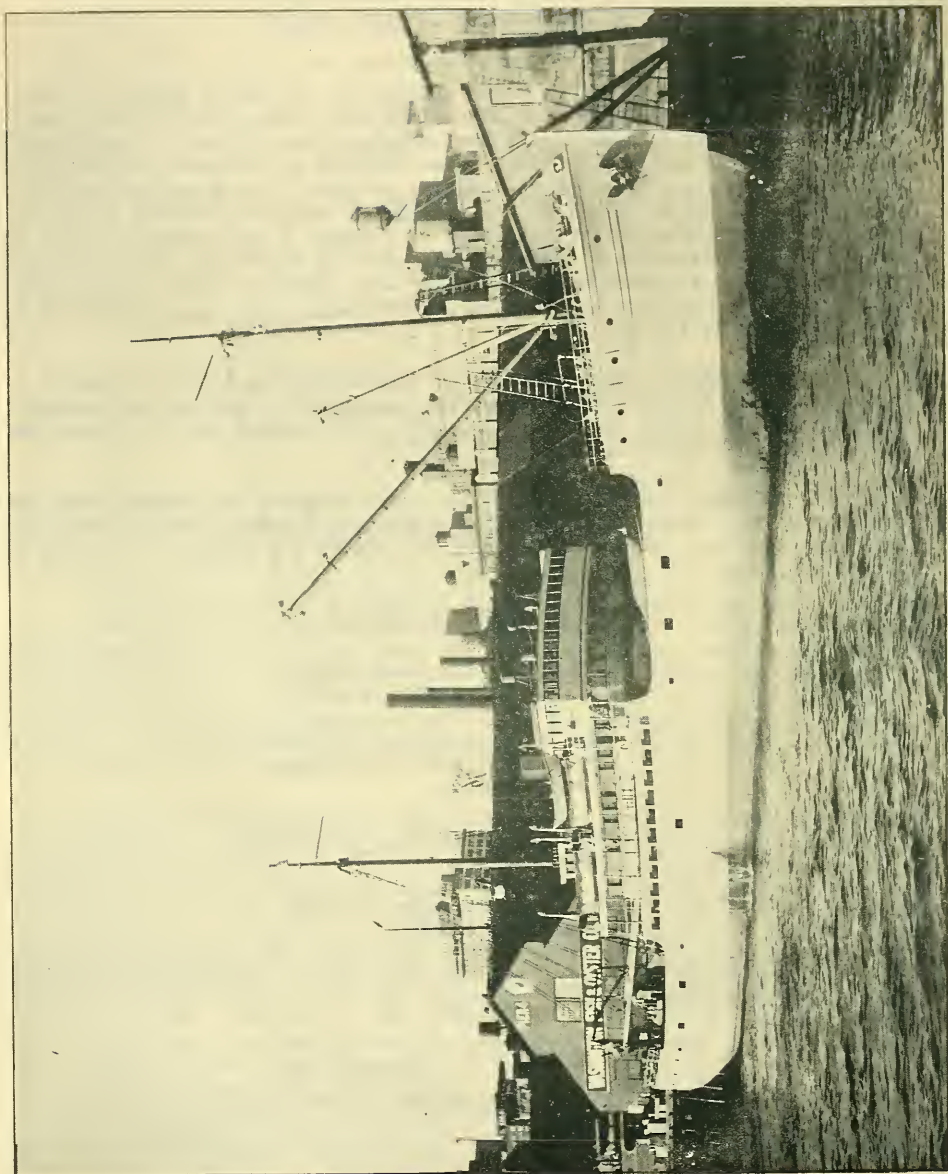
RULES OF THE CONTEST

1. The subject is to be related to IECW life, work or both.
2. The piece should not be shorter than 250 words nor longer than 600 words.
3. Write on one side of the paper only.
4. Send all pieces to the Camp Supervisor's office.

The pieces must be in the Camp Supervisor's office before December first. The January First issue will give the awards.

JOHN COLLIER
Commissioner of Indian Affairs

THE U. S. M. S. NORTH STAR



OUR NAVY

By D. E. Thomas

This is the story of our navy - of the navy of the Office of Indian Affairs.

Not many of our friends, or even our co-workers in the Indian Service, realize that we own and operate two ships of our own, the NORTH STAR and BOXER. The general conception of work among and for Indians, in the minds of the public, pictures the Plains Indians of the West and the Navajos and Pueblos of the Southwest. This picture includes herds of cattle and goats, the soil erosion service, and the Indian land policies of Commissioner Collier. So what need for a navy?

But we now have an Alaskan Division of the Office of Indian Affairs. Transferred from the Office of Education March 16, 1931, this Division has real need for a navy of its own to transport its school and hospital supplies, its building materials and its employees from Seattle, Washington, to the more than one hundred stations far-flung along the three thousand miles of the rugged Alaskan coast.

To Mr. William T. Lopp, former head of the Alaska school, medical, and reindeer services in Alaska under the Office of Education, must be given most of the credit for first presenting the urgent need that the Alaskan Division own and operate its own ships. And to Mr. Lopp's energy and persistence is due the acquisition of the first ship, the U.S.M.S. BOXER. This vessel was transferred from the Navy Department by an Executive Order signed by the President April 20, 1920.

The BOXER was originally classed as a brigantine. She was constructed at the Navy Yard, Portsmouth, New Hampshire, in 1905, for use as a training ship for naval cadets. Many interesting tales could be told by the sailor boys of their experiences during the period from 1905 to 1920 in learning the elements of seamanship on cruises along the Atlantic coast. The BOXER was then a beautifully designed sailing ship, without power, 125 feet long, with two masts and a large spread of sails. As a beautiful sailing vessel she was a delight to the eyes of those who watched her sail into Newport Harbor. About \$100,000 was expended in converting the BOXER into a diesel-motored freight vessel with a carrying capacity of 500 tons. She has carried on gallantly during the past decade or more in her work of carrying teachers, nurses and physicians to labor among the Indians and Eskimos of the Far North, and in bringing to them their yearly supply of food, clothing and greetings from friends and loved ones "back home".

The only objection to the BOXER was that the vessel was so small only a comparatively small percentage of stations and personnel could benefit by her activities. As stated above, her cargo capacity is only five hundred tons, and some years our freight to Alaska amounts to five thousand tons. The need for a new and larger vessel for our Alaska Service became more and more apparent as appropriations grew and the Service expanded. An emergency appropriation of \$400,000 was secured in February, 1931, for construction of a new ship. Construction proceeded immediately under the able supervision of Mr. J. R. Ummel, Manager of the Department of the Interior Consolidated Purchasing and Shipping Office in Seattle. The new vessel was built in Seattle under contract with a local shipbuilder; launched in May, 1932; named the NORTH STAR and was at once placed in commission under the Indian Office for Alaska service. She is one of the finest snips sailing Alaskan waters; is 225 feet long; has a cargo capacity of 1,600 tons; is propelled by diesel oil-burning engines and has accommodations for twenty-two passengers. Her officers and crew number twenty-three.

Both the NORTH STAR and the BOXER have a refrigerated hold in which to store reindeer carcasses belonging to Eskimos, which are taken on board along the Arctic Coast and sold in Southeast Alaska and Seattle.

The NORTH STAR has carried on nobly the work so well begun by the BOXER. This year both ships are in service. When not required on Indian Office duty, both vessels are loaned to other Government activities operating in Alaska - our own officers and crew continuing with their ships. Sometimes they carry railroad locomotives, cars and railroad ties for the Alaska Railroad. Recently the NORTH STAR has been loaned to the F.E.R.A. for use in transporting colonists and their supplies and equipment from San Francisco and Seattle to Seward, Alaska, en route to their new homes in the Matanuska Valley.

More power to our Indian Office navy, and may the worthwhile benefits which it brings to the Indians, Eskimos and employees of the Indian Service in Alaska continue throughout the years.

* * * * *

A LETTER OF APPRECIATION

I am writing to you to try to explain just how much I have appreciated your help by giving me work on the Indian projects, and now, I can proudly state that I have learned something worthwhile. As they will always be highways and bridges to build, and without your help, I probably would never had the chance to learn just how it was done. So your kindness has been appreciated by me. Woody Roach, Sequoyah County, Oklahoma.

THE CAMP MANAGER (CAMP ASSISTANT)

By J. H. Mitchell

IECW Supervisor

The most difficult supervisory position in the whole IECW organization is that of the camp assistant, commonly designated the Camp Manager. Our production people must qualify according to certain fixed standards of technical training. Given all these qualifications, the production man can hold down his job with little regard to the human relations of the men under his supervision. He may still get by even though he may not care whether his workers get a bath, have a square meal, pitch horseshoes or read the newspapers and magazines.

Not so with the camp manager, especially in an Indian camp. In his job, humanitarian considerations predominate and control. They motivate and shape all his activities. If he has all manner of training and lacks the human touch he is a failure. Though he boasts of college degrees and has all wisdom but is not adaptable to Indians and Indian life he is a flop. Another outstanding qualification is that he have genius - genius to originate and keep going with sustained enthusiasm appropriate leisure time programs for his men. Above all he must be and act the friend of every Indian in his camp. Ideal production men are legion, but ideal camp managers are rare indeed. The job is a tough one. Tough because it is one of continuous dealing with human factors in a diversified and isolated group. I repeat an "isolated" group, for it is their detached existence that constitutes a challenge to real leadership - leadership of men living and working together in the deep silence of the forests or on the lonely plains.

There has been some misunderstanding if not confusion as to the duties, relations and responsibilities of the camp manager. These have been defined only in a general way and that with the purpose of avoiding friction between the camp manager and the supervising production officer in charge. Just where do his duties begin and leave off? Where is it none of his business? Or how to curb his enthusiasm without destroying it? These and other human relation questions were either not anticipated or it was believed that the common sense of local officials would round out a perfect coordination of work and leisure time activities. In order to help the camp manager find some solid foundation where he may safely plant his feet without fear, and some premise that will aid his understanding of his task, it may be well to state in a general way what I think his job really is.

The specific and primary duty of the camp manager is to provide opportunities and facilities for the profitable and pleasurable use of the leisure

time of all our IEC workers. This definition comprehends any and all endeavor which has to do with the physical, social, mental and moral welfare of our men.

Such a program is not an isolated one. It is inseparably related to production and must be coordinated with the work-life of the worker. Essentially we serve and contribute to better production by building up and sustaining morale and by creating right attitudes and ideals. The IECW camp exists for the sole purpose of facilitating production by providing convenience, comfort and subsistence to workers. As a servant of production its subordinate relation is evident, and for this reason the camp manager must live very close to those who supervise production if he is to get the utmost out of his opportunity. On the other hand our production people should realize the futility of bringing men together for work without regard to their leisure time life. The cooperation of all production officials with the camp manager is therefore imperative and is reasonably expected. This understanding of relations, responsibilities and limitations constitute the ground work of any welfare undertaking so far as the ECW camp is concerned.

Physical Welfare

It is our duty to safeguard the health of our workers by providing clean and sanitary living quarters, sufficient and wholesome food, uncontaminated drinking water, first aid information that may save life or limb, and the proper care of the sick. Athletics and games in which the maximum number can be induced to participate are vital factors of health. These precautionary and up-building measures also have a vital economic relation and value; for if we can keep the worker physically fit we can get better and cheaper production. Stupid, indeed, is the production supervisor who does not see this and refuses to give his whole-hearted cooperation to the camp manager.

Experience has taught us that some forms of recreation at first introduced, have had to be discarded because they did not meet the needs of particular groups. The kind of recreation to be provided must be left largely with the judgment of the camp managers. They should, however, be selected with a view of enlisting the maximum number of participants. Competitive games are most desirable. The entire camp gets a tremendous kick out of its victorious baseball or basket ball team.

One of the shortcomings among camp managers is a failure to seize upon the opportunity to teach personal hygiene. Ninety-five per cent of the Indians in our camps have had no instruction whatever with regard to personal purity. How to deal with this problem should be made a question of vital importance at every camp.

Social Welfare

The term "Social Welfare" is not in the vocabulary of any of our official bulletins. As applied to our enrolled men it includes all kinds of entertain-

ment; is the bringing of our men together from time to time for the purpose of rendering programs of entertaining character. But how many of these programs have been pathetically mediocre and show an utter lack of careful planning? Educational features can easily be introduced even if we have to do it under the guise of entertainment. No where is genius required on the part of the camp manager more than in the bringing together and in developing the talent of our enrolled men. Visiting officials and local men of prominence should be more largely used than heretofore. Each of these visitors has his own message and this message should be featured at these functions as often as possible.

Social welfare comprehends right relations. By this we mean cooperation and amity among our enrolled men, and especially between enrolled men and their supervising personnel. The close contact of the camp manager with his men provides an opportunity to correct many misunderstandings and adjust differences which otherwise would result in strained personal relations, leading sometimes to complaints, bitterness and often to protests and petitions against officials.

A new emphasis should be placed upon personal work as a duty and a privilege of camp managers. Living with his men he comes to know them intimately. This again affords an opportunity to assist in their self-development. No one will ever know these men better than the camp manager, provided of course, he has a genuine interest in their personal welfare. Many younger men have talents that need to be discovered, encouraged and developed. Opportunity is here afforded to be of real service to the Agency committee on "Educational Loans, In-Service Training and Indian Employment". The camp manager would do well to read again Circular Letter 3055, dated January 25, 1935.

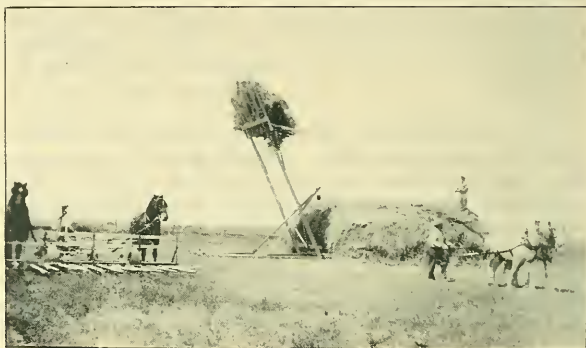
There are many special social events that can be introduced from time to time: field days, supervised dances and other functions at which the public is invited, should be encouraged. As an objective for closing the outdoor athletic season a field day arranged for each jurisdiction having competitive games and well advertised, would keep our men busy in preparation from now until the last of September.

What an educational opportunity is ours! The use of leisure time for the purpose of the better education of our enrolled men should have a large place in our welfare program. All camps and even community centers where there are no camps afford an opportunity to set up one or more educational classes. But none of this work will originate itself. The camp manager must be aggressive and assume the initiative responsibility. Here again his genius and industry are put to a test, and perhaps as no where else. The kind of subjects to be taught is important and these ought to be selected with a view to the practical educational needs of our men. The cultural subjects should have secondary place.



Round-up Time At Acoma.

Homemade Hay Stacker In
Operation, Fort Belknap.



A Good Garden And Its
Indian Owner, Red
Lake.

HANDLING DROUGHT CATTLE

By Archie Wells

We all will remember well the year of 1934 in the plains country. We saw things happen that prior to 1934 were unbelievable, especially the live stock industry. When the spring broke after a mild winter there was no green vegetation whatsoever, and the water holes began to dry up. Things looked serious and they were serious, when our A.A.A. program took the thing over and started to ship cattle out in the early summer. Anybody that had anything to do with moving the stock will appreciate what the cowmen had to contend with. In a good many of the cases they would leave water with cattle one day and reach the shipping point some time the second day, being thirty-six to forty hours without water, and one may know it is no easy task to handle a bunch of dry cattle. The railroad company did what it could and shipped water as far as ninety miles to some of their loading points. This was done in order to water the cattle before they were loaded and also to saddle stock, and water was at a premium. It seemed for a while all stock would have to go as we had no sign of relief. This meant Indian stock owners as well as white ranchers.

It has been the policy of the Indian administration to discourage Indians from eating their cattle. When word came along from some of the officials that each Indian family was to receive five beeves, this was nearly too good to be true. However, it happened and I will recall one of the first issues of free beef. This happened at a shipping point on the reservation and the Indians were notified to be there to get beef. As I have already stated the difficulties confronted in handling drought cattle both man and beast had to suffer. They were first classified and appraised by the Board of Appraisers. Then the veterinarian had to go over them and condemn anything unfit for human consumption. They were then turned over to the receiver, a man who receipted each owner for cattle he brought in. He in turn turned them over to a representative of the Indian Department who made the issue to the individual Indians. Cattle were then branded E.R.A., which Miles Lazy Horses, sitting on the fence watching the operation, immediately said meant, "eat right away".

This all happened one extremely hot day in very, very dry weather and the corrals were six inches deep with fine dust, and after the above operation it was getting quite late in the day before the issue was started. The Indians were all there on hand to get their beef the best they could. Some of the young men were on their top rope horses. They had even borrowed top horses from some of the neighboring ranches. Some were there with wagon, car and afoot. When the word went out for them to get their cattle there was a grand rush. Each one was eager to get the best. In one pen a woman

had gotten a short rope on one of the range cows and had it snubbed to her Model T Ford. During the excitement the cow got on the prod and this was some show in itself. Over in the long alley a young buxom girl had caught a big fat yearling around the neck and she was going from one end of the alley to the other, when some of the boys were trying to rope the calf with her too. However, she stayed with it and kept anyone from getting the calf until she got away with it herself.

The farmer in charge of the issue sensed the situation and asked the Superintendent to detail a clerk to get the receipts for the cattle issued that day. Superintendent sent out our chief clerk who took his position upon a high corral fence trying to escape as much dust as possible, but as activities increased there was a bunch of dust that looked like it was fifty feet high. After an hour of this show our good clerk had the receipts and had seen a part of the show and I will tell you that the great American horse races of '89 and '93 (Oklahoma Land Opening) and Barnum's Three Ring Circus never had anything on this show.

When the dust had settled we found that everybody had received their beef and they were getting them home the best manner they could. Some had driven their cattle just outside the yards and were butchering. This was part of our Extension program to do what we could to save the beef. The weather extremely hot some of the younger people were inexperienced in making jerky. However, the farmer in charge got the services of a few of the older women who went out to the homes of the younger people and demonstrated or helped them prepare dried beef. While I dare say there were a little if any of the beef went to waste.

In 1935 things looked better and we have some cattle for issue and the old program is in force now not to eat their beef. As one farm agent talking to a group of his people told them that the free beef was all gone, the picnic was over and they must go to work. And in this particular district it is safe to say that their farming activities have been increasing twenty-five per cent or more. Now this is part of the extension workers' program and we realize that the cash income for our people is going to be live stock. While the Department is going into it rather slow, we were all instructed to watch the cattle, put them out in the best possible hands with the view of getting the country restocked by Indian owners. This is possible from the present set-up, and I believe more attention is going to be paid to this restocking program than any others, and we are hoping to see in the near future every Indian with some stock.

* * * * *

THE POETRY OF THE NORTH AMERICAN INDIAN

By Katharine Kennedy Everett

Much has been spoken and written in regard to rehabilitating the Indian. But it is not enough to give them houses and subsistence gardens, farming co-operatives and modern plumbing. To effect a permanent rehabilitation we must examine at its source the fountain of racial culture which through blindness and neglect has been almost extinguished and which a handful of workers at Washington are now trying with such patient zeal to revive. We must acquire the spiritual insight to see behind the obvious mechanics of the lives of these peoples - so different from our own and yet with a rich cultural heritage which must not be wasted - to what Mary Heaton Vorse called in a recent article, "The intense burning core of a people, beautiful, pure and terrible."

It is the task of those who have undertaken the salvation of the North American Indian to preserve this core. And in order to approach some understanding of it, there is no better road than through the art and poetry, the songs and chants of this race which, as Theodore Roosevelt remarked, "Cast an entirely new light on the depth and dignity of Indian thought."

When we examine the poetry of a people we are at once inducted from the external to the internal; the mask is laid aside. We are confronted at last with the "intense burning core of the race". And in the poetry of the North American Indian this core burns particularly bright. Such fragments of Indian aboriginal verse as have been preserved attest forever that the songs are the products of the noblest type of primitive man. There is about them a vigorous simplicity; one hears a deep undertone, feels the sweeping influences of soil and sky and a kind of unique purity of fire, movement and color which make one suddenly aware that here is the native heart beat of the new land - America.

How far back Indian poetic tradition goes no one knows. Possibly it reaches back to the prehistoric frontier of civilization, to the 3,000 B. C. world of the basket makers, the earliest known desert-peoples of New Mexico whose traditions are still preserved in the colorful sacred rituals and sacred poetry of the Pueblo Indians.

The literal translations from Zuni ritual and ceremonial poetry by Ruth Bunzel are striking. In long and intensive research into Greek and Persian poetry I have found much the same universal note, but here the elements of the poetry are unique; the mind is filled with a kaleidoscope of brilliant figures - fire-making songs, corn-grinding songs, flute-songs, turquoise skies, bright moccasins - in a dynamic sequence of rhythm. Miss Bunzel does not make the mistake, as so many workers in Indian poetry do, of interpreting

in terms of yearning for a dark-eyed maiden what are plainly mystic records of the soul seeking the absolute. It is a known fact that the Indian is a mystic. In Zuni - literally - a "poor" man is one who has no spiritual knowledge; a "valuable" man is one versed in the spiritual wisdom of his ancestors. The emphasis is invariably upon the spiritual, and not on the material. There can one find a poem more profound in its import, more universal in its context and yet with the biblical simplicity of this:

The Ones who hold the High Places
Once more assuming human form
Sat down quietly at the Sacred Place.

Spreading out their mist-blanket,
They sent forth their Life-giving road.

Carrying their waters,
Carrying their seeds,
They made their roads go forth.

Now a people who have been saying things like this among themselves for generations are a people who have a significant spiritual contribution to make to America today. Not only in Zuni but among the Navajo, do we find this deep primal note. This is especially true in the Hozhoni - the Holy Songs of the Navajos, which according to Navajo tradition were given to that race by the Gods. These are strikingly like the Psalms of David. There is strength and power in this fragment from the great Mountain Chant of the Navajos:

Reared within the Mountains!
Lord of the Mountains!
Young man! Chieftain!
I have made your sacrifice:

And in these fragments of Navajo poetry:

The Turquoise Horse

How joyous his neigh!
Lo, the Turquoise Horse of Johano-ai,
How joyous his neigh!
There on precious hides outspread standeth he:
How joyous his neigh!

Deer-Hunting Song

Comes the deer to my singing,
Comes the deer to my song,
Comes the deer to my singing:

Through the blossoms, through the flowera,
Coming, coming now,
Comes the deer to my singing!

No really competent study has been made of Indian meters. The whole problem of form is inextricably complicated with melody and movement. Indian poetry is essentially dramatic; its rhythmic forms are impossible to reproduce in English since a single word in Indian represents a complex action which requires a knowledge of customs and beliefs to fully comprehend. Louis Untermeyer, in his "Anthology of Modern American Poetry" says, "The Indian, an ancient primitive, has remained as difficult to adapt poetically as he has been to assimilate ethnically" and remarks upon the singular inability of poets of the white race to capture the fluid "combination of dance, tune, ejaculation and occasional vivid phrase which constitute the poetry of the North American Indian."

It seems to me here is a fertile field for some Indian to step forth and give us an epic of his race. I know they are encouraging the writing of native verse in the primary schools among Indian children and I, myself have seen some of this work; it is spontaneous and refreshing; a totally different product from that which a white child would produce (except when one can detect the hand of the school teacher in it; to a critical eye the difference is at once apparent!) Real Indian poetry has an unmistakably Indian ring: It is very easy to distinguish the pure from the hybrid product.

The workers today in Indian poetry are all too few; they may be counted on the fingers. Dr. Washington Matthews has given us the Navajo chants and songs; Alice Fletcher has rendered Songs from the Hako, a Pawnee Ceremony, in rhythms of the original, with interpretations by Tahirassawichi, a Pawnee Kurahus or Chief Priest. Frances Densmore has given us literal interpretations of the musical lyrics of the Chippewas. Natalis Curtis' work can not be overestimated, nor can Ruth Bunzel's. Miss Convers, in her fragments of Iroquois ritual, has found something of what still may be recovered from that mighty race and which seems, as Mary Austin points out, to overleap all time and space and touch the hidden source of Greek inspiration.

In the helter-skelter of trying to rehabilitate the Indian today there is much rushing to and fro. Everyone is sincerely trying to do his best - but how? The temporary emergencies take all our time and spiritual energy; we cannot lift our eyes from momentary details to the larger vision. And yet we must acquire this larger vision if we are to achieve any real understanding of our red brothers; if we are to make any permanent contribution toward helping them regain that quickening of spirit, that "will to live" without which any effort toward rehabilitation must fail. Let us be concerned with temporal matters - yes; but let us also be concerned with the politics of eternity. Indian poetry is one of the eternal verities. May its fruits prosper!

PICTURES SHOWING BREAK IN ECW DAM, JONES ACADEMY



NARRATIVE REPORT ON THE BREAK OF ECW DAM AT JONES ACADEMY

As told by Leader Frank James

The ECW dam at the Jones Academy is approximately 760 feet in length and has an average height of 12 feet. This dam was built from both ends and rip-rapping was completed with the exception of that portion in the channel which was left open to allow water to drain away in case of rain.

During the month of June the rain was very severe in this vicinity and we could only work part of the time on this account. However, the weather began to clear and it was thought that the heavy rains of the season were over, so we attempted to close the gap at that time. The boys worked faithfully and hard, and the gap which was about 20 feet wide was half completed when the rain returned. It would have been only a two or three day job to complete this work, but the coming of the rain made it so that our lake began to fill. The low spot in the dam was still several feet lower than our spillway opening, and we realized that the most important thing we had to do was to bring the dam up above the level of the spillway or all would be lost as soon as the water broke over the point of the dam where we were working. The ground was muddy, the boys' clothing was soaked, but they kept on working.

Saturday morning, June 15, the men all reported for work and attempted to complete the gap in the high fill and rip-rap the front so that the water would not go over. It was raining when they started but they continued to work all day, hardly even stopping for lunch. The boys from the school carried hot coffee and sandwiches to them under the direction of the principal,

Mr. Padgett. After the sandwiches and coffee were consumed, the men started right back to work in the continuous downpour of rain. When they stopped for supper the rain slackened for a time and everybody thought it would stop, but the water continued to rise. The rain began again and I went to the different community homes and boarding houses and had the men report to work in an effort to raise the dam high enough so that the water would not go over. This was after dark Saturday night. Almost every man reported soon with their teams and they worked continually until 3 o'clock in the morning without stopping for rest. It had rained on them all night and about four o'clock in the morning a heavy storm came which was followed by three other heavy downpours in succession.

About six o'clock the dam went out. The back part of the fill had not been completed and as a result it was not strong enough to hold the water back even after it was going over the spillway around the east end. This was the heaviest rain in over twenty years and practically all of the dams in this part of the country were destroyed. None of us have any alibis. We did everything possible for men to do, but this was just an unusually heavy storm and it got us where we could do nothing about it. The twenty Choctaw Indians working on this project were very much disheartened after the attempt they made, but after a few days they returned to the project and the work has been completed in nice shape, and they are proud of the fact that they had a hand in construction. All we are waiting for now is another one of those rains and it can come just as soon as it wants too.

"MAR-I-CA-MNA"

By Carl B. Aamodt

Pine Ridge Indian Reservation

Her Horses No. 2, one of our older Indian women came to my office yesterday carrying an implement which might well serve an unfriendly as well as friendly purpose. She showed it to us and gave its history which I am here relating.

First let me describe this object of interest! It looks like a small adze possibly four inches long and two inches broad, attached to a handle possibly fourteen inches long. It is a crude piece of smithwork and appears to have been made by bending a piece of metal, leaving an opening at the top in which to insert the handle, the blade welded, flattened and sharpened. The blade was then evidently twisted to form the shape of a small adze or hoe. The Sioux name is "Mar-ica-mna", pronounced "Mur-e-cha-mna". Literally translated, this means to "earn field or to earn field with", indicating that its purpose must have been peaceful even though it could well have been used as a weapon of defense.

According to Her Horses' story, her great grandmother, Holy Blanket, obtained this about 150 years ago. How or from whom she obtained it is a matter of conjecture. Holy Blanket passed it on to her daughter, (name unknown), who in turn to her daughter, Red Plume, who died in 1933 at the age of 88 years. Her Horses No. 2, who is its present owner, received it from Red Plume, her mother. Hence this Mar-i-ca-mna has passed from mother to daughter for four generations. Such is the history of the Mar-i-ca-mna. However, it appears to tie up with our reservation history as well. Red Plume, according to Her Horses' story, often related that she remembers when she was seven years old or about the year 1845, this Mar-i-ca-mna was used to cultivate the first patch of corn grown along the creek North of what is now known as Corn Creek and it is believed that the origin of the name traces back to this event.



Her Horses No. 2 With The
"Mar-i-ca-mna"

ADDRESS TO POTAWATOMI INDIANS

By Jesse J. Spring, Farm Agent,

Choctaw Graduate of Haskell

I am happy to celebrate another picnic with you. What a contrast this is with the celebration of a year ago. Today we have water, beautiful flowers, green grass, fat live stock, the golden wheat, growing corn and other crops. And together with the God-given blessings, we Indian people are receiving a just share of the material blessings from our great government.

On June 18, 1934, a declaration was signed by the President which is to lead to the independence of the Indian race. Since then no Indian land has been sold. Also 1,398,368 acres of grazing land has been bought and \$1,000,000 has been appropriated to buy more land for Indians. More important, however, than the buying of land has been the building up through erosion control by the IECW of the land which we already owned. Eighty per cent of Indian relief allotments of money has been spent on land improvement with most of it going to Indians as wages.

Statistics show that the Indians have shown the most ability to get results with the money allotted for conservation work. You people here, under the able leadership of P. Everett Sperry and William Wishkeno, rank around the top of the list in accomplishments by the IECW on the many reservations of the United States. But we need to learn to work separately for ourselves as well as we do collectively for someone else. How far we go in this social and economic world and how soon we attain our goal of complete independence depends upon each individual. Certainly I think we will succeed. Financially speaking,

no matter how much you make, if you spend it all you will never get ahead. If you spend more than you make you are a failure. No matter how little you make, if you save a part of it you are on the road to success. This relief work cannot last long and it is your duty to yourself, your family and your government not only to live within your means, but to save a part of what you earn in order that you may carry on when this benevolence is ended.

A good way to save is to discontinue buying food in tin cans and paper sacks and go back to nature which we love so well and grow our living at home. We should farm our land instead of leasing it. The escape of bondage of the Indian race as a whole is through the soil. First we must farm enough to support ourselves. Finally we must farm to the extent that we will have a surplus of products to sell for funds with which we may help support the government which has done so much for us - then we will have gained independence.

We must disregard the severe wounds of the past, free our minds of suspicion, make the best of the present, realize the value of the dollar, create within ourselves a desire to do and to have. Even in this time of distress throughout the world, we Indian people, because of the Indian Reorganization Act, have the brightest outlook for the future we ever have had. I believe we have the ability to prove ourselves equal to the occasion and that we eventually will enjoy as abundant a life in this modern civilization with its cities and commerce as our forefathers enjoyed in nature alone with its plains and streams and buffalo.

I am glad that I am one of you. I like to live and work among you. I appreciate your kindness and cooperation. I am for each of you, old and young alike, and each of you have my sincere good wishes for your welfare....

KOMOKI OF THE CLIFFS

"Komoki Of The Cliffs" by Iris Harrington of the Indian School of Albuquerque, is a little book which portrays the everyday life of the children of the cliffs and their parents. It comes out of living experience. The writer knows the Hopi and their homes and the children. This little book has been illustrated by the children. The illustrations give that sense of being high up in the air, of almost infinite distances which artists almost never capture. The true and extraordinary beauty and color of these illustrations has received recognition. The book was selected by the Committee of the Institute of Graphic Arts as one of the fifty best illustrated books of the year.



PICURIS COMMUNITY STORE

By Charles W. McGilberry

Picuris has been one of the most isolated of the pueblos. It is hemmed in by lofty mountains. The roads, until very recently, have been rough. During the winter season they were practically impassable. The only places at which the people of Picuris could secure their staple needs were at inland towns. Naturally the cost was oftentimes exorbitant. Some of the contacts formed in these little towns were not of the most elevating and led to bad consequences.

Due to the high prices charged for the necessities of life and the bad influence, a community store was proposed for the Indians at this pueblo. The idea was first suggested by Mr. C. E. Faris, in whom these people have no better friend. The men of the pueblo erected a most serviceable building upon the school grounds. The purpose of the new addition was trifold. It cares for three phases of the Pueblo's life. One room was to be used for the community store, thus caring for the economic welfare of the Indians. Another room was to serve as a dispensary where the trachoma patients could be treated. It can also be used in emergency cases. It cares for the health needs. The third room has been fitted for a shop for the boys to do woodwork and shoe-repairing. Industry is promoted in this room. The building has been well constructed and beautifully finished.

When the store was ready for business, the problem of financing it became quite a serious one. At first it was thought that buying the goods on thirty-day time would be sufficient. The fallacy of that was soon manifest. Upon the advice from the Agency at Santa Fe, the final solution was to have the pueblo invest part of their community fund which they have in the postal savings. The men of the pueblo had a meeting and this was agreed upon. The Agency purchased the goods from the wholesale houses of Santa Fe and transported them to the store in Government trucks. As a result of this policy the new store will not venture forth incumbered by a debt to the wholesale merchants.

The money that the pueblo put into the enterprise is considered as a loan. A very small profit must be realized in order that this initial investment can be paid. It will be paid as rapidly as the profits accumulate. The people have been extremely loyal in patronizing their store. The enterprise being new, much has been learned of the needs and desires they have for such products. The variety and kinds of products have increased in number. The first month's stock cost about two hundred and seventy dollars. The staple groceries are sold very close to cost. Some things such as candy, tobacco, cigarettes and a few others are sold for about what they would cost

at any other place. The profits on the latter accumulate rather rapidly. Perhaps this profit will pay the initial investment. It is thought that when the stock of goods is entirely paid and the store is secure, a clerk could be hired to operate it.

At present, the day school teacher manages it. It takes much extra time, but one does not mind that when he can see so much real worth being accomplished. It will serve an educational need to many here. The children like to buy things for their homes. They learn to count money and they learn its value. By the action of some of the old people, it has caused the suspicion that they do not know well how to count money. One can imagine their predicament at the hands of the unscrupulous.

At the present time, all seem to have a little money. This, of course, is due to the fact that ECW has done them much good. It has not always been so. There may come a time when money will again be scarce. We hope that the store will be in a better position to serve them if such should occur. The people here are excellent potters. Their pottery is serviceable. They are encouraged to bring their pottery here and trade for their needs. When the pottery is sold, the Indians will receive the benefit of every penny that it brings. More artistic shapes and sizes are being tried out under the direction of Mr. and Mrs. Burge, of Santa Fe. These good people are also finding a market for the ware of these people. It seems that a wide market can be established for this pottery. If this should occur these Indians could be economically secure. Their beautiful bean pots are much in demand at present.

It is too early to relate any definite achievements. A community project of this kind needs the cooperation of every individual concerned. In this one there is no overhead expense. With the continued cooperation of the Agency officials by buying at the wholesale houses at their reduced rates and transporting the goods to the store, it gives the people an opportunity to buy cheaper than they could from the retail stores of Santa Fe. Most Indians are shrewd and will trade where they can save money. We hope for the best. We also hope that others will become interested enough to aid us from the knowledge they have gained from whatever source.

At one time the people of Picuris were numerous and powerful. Their power was undisputed throughout this whole section of the country. They took a most conspicuous and respected part in the rebellion of 1680. Their leader was second in command under Pope. Their past has been one of pride and glory. Today the population of the pueblo consists of one hundred and fifteen souls.

CONSTRUCTION IN WOOD BY BOYS OF ELEMENTARY SCHOOL AGE

By Rose K. Brandt

Supervisor Elementary Education, Indian Service

Probably the most fascinating school activities provided for Indian boys are those requiring the use of hammer, nails and saw. In order that they may develop early one of the important physical skills and to satisfy this urge to create something with their hands, the children are provided with simple woodworking materials in the classroom during their very first year in school. Their earliest efforts at construction are, to be sure, on the play level and are likely to yield crude toys cut with a coping saw from thin soft wood; wagons are made from boxes with wheels of spools or of circular sections cut from a small tree and which almost always can go around; or stick horses on which to gallop madly about. Simple but crude doll furniture for the girls is made from boxes and so forth.

Soon, however, more difficult construction is attempted, such as playhouses, usually built after the style of housing used in the community. These houses may be built inside the classroom or out-of-doors. They are sometimes built large enough for children to play in or they may be only doll size. Whatever the size the children plan and construct the various articles of furniture they consider necessary for a home, the girls usually making furnishings such as rugs, curtains and similar articles. Kites, scooters, airplanes, trains, and birdhouses too, are favorite construction projects during the early school years. Perhaps the greatest challenge comes to the children when they sense the need for furniture in their classroom. If easels for painting are necessary, they are satisfactorily constructed by the children. They enjoy making a simple moving picture machine for showing their own picture films illustrating a favorite story or home and community activities. This machine is operated by two rollers made from broomsticks and demands two children for operation. Puppets mounted on sticks for enacting human or animal roles require also the construction of a screen for hiding the boys and girls manipulating the figures. A simple case for holding their library books is often made from a box set on end with a shelf or two inserted. When completed and painted, such an article finds a valuable place in the classroom. In several of the day schools in South Dakota that were so crowded as to leave no space for additional furniture, the children made long shelves which they had brack-eted low on the wainscoting to hold their library and reference books and other school materials that must for convenience be at all times accessible to the children.

Orange crates are favorite material for early attempts at making bookcases and chairs. Three charming chairs were thus made by primary children

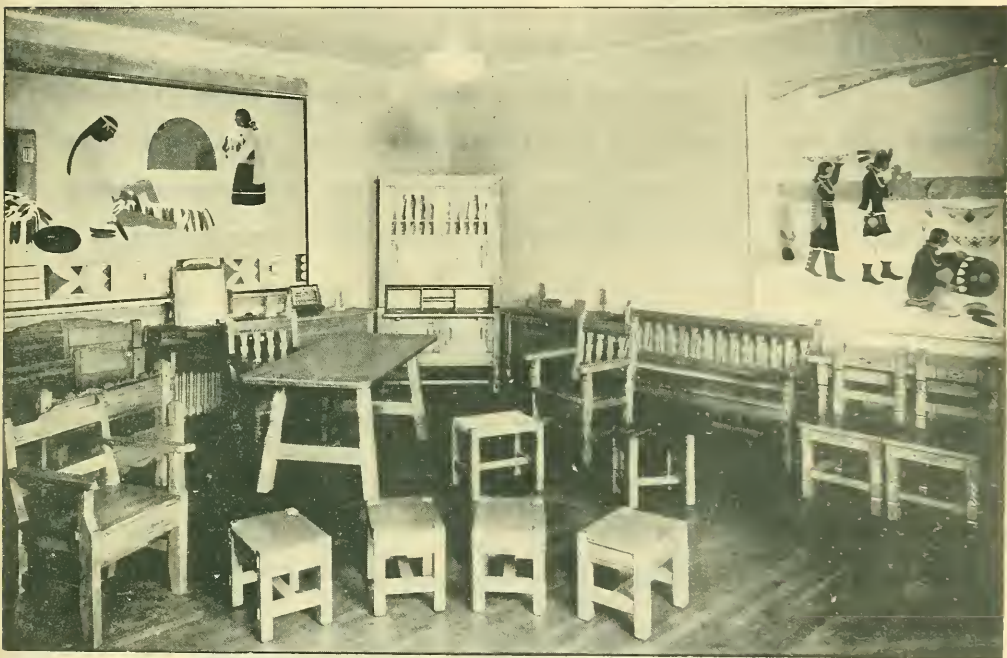
in the Pearl River Day School and were provided with gingham slip-covers made by the older girls in the school. At Whiteriver, the seats of orange crate chairs in the primary room were upholstered with pretty cretonne cushions. Under the guidance of the instructor in woodworking at Santa Fe, the boys at the Santo Domingo Day School made beautiful chairs for their classroom, thus enabling them to abandon the old formal school seats. Since these were made under expert guidance, they were beautifully constructed and contain a bit of simple but effective carving on the back. The Encinal Day School boys made their own chairs and painted a simple design on the back. The boys greatly enjoy making articles that can be used in their own homes. At the Santan Day School they made rolling pins and bread-boards for their mothers. The Zuni boys made boxes for knives and forks. At Toreva they made nail boxes for home use. Cupboards, shelves and window screens are other very useful articles frequently made for home use.

With simple preliminary experience in the use of tools children become ambitious to undertake larger and more serious building projects. The intermediate grade boys at Acomita built an adult-sized club-house for their own use, the girls doing the plastering for them inside and out while the boys mixed and carried the mud. The floor was carefully leveled, smoothed and finished and the sloping roof made water-tight by the method used in the Pueblo. The boys at Isleta put up a commodious adobe shop building, the mothers plastering both the inside and outside of the walls. At the Eastern Navajo Boarding School a group of Navajo children ranging in age from ten to fourteen years, constructed a hogan so successfully that they used it for their classroom. They put in windows and a fireplace with a chimney. The walls were plastered and the floors finished after careful discussion and planning as to best ways and means. Two very simple and beautiful murals were painted with earth colors directly upon the plastered walls. The children constructed all their own furniture from such crude materials as are found in almost any Navajo area. In a Choctaw Day School the boys built a small-sized model lumber camp of logs in connection with their study of lumbering.

At the Sells Day School, under the direction of the young men teaching in the intermediate grades, the construction work has been responsible for much community and home improvement by making things needed in Indian homes. The demand for screened cupboards, screen doors and window screens shows that they are responding to a campaign for sanitation. Seats for outdoor toilets have been made. These are tightly built with close-fitting fly-proof lids. Substantial stools have been made with rawhide tops, the hides having been purchased from the Indians. A three-deck tray wagon was built for the hospital and many road signs were made for ECW. In harmony with the attempt to help Indians increase their incomes and to provide a greater home source of food supply by production of poultry and honey, the boys have undertaken to demonstrate the necessary construction at the school. They assisted in building a type of adobe brooder that has been found especially successful in that part of the country. An old oil barrel was converted into a furnace outside

the building and the heat conveyed to the brooder by a simple trench system. Beehives have also been constructed. While some swarms have been purchased for the hives, some wild ones have been captured from the surrounding mountains.

With the exception of Santo Domingo, the construction work by boys, as here described, was not done under the direction of experts, but was made possible, first, by the excessive urge of the boys to use tools and, second, by the encouragement of sympathetic and enthusiastic teachers, though possessing a varying degree of manual ability. Only a few simple tools, a work bench and some paint are necessary to provide children with these vital experiences.



A Wood Carving Classroom

All Furniture Was Made And Carved By The Scholars

PAGEANT OF WASHITA VALLEY PRESENTED

Every year a procession of Indian boys and girls passes through Riverside School, Anadarko, Oklahoma, and every year the new procession comes to school knowing less of the culture from which it sprang than the preceding procession--knowing less of the songs, the dances, the customs of their forefathers. Slowly but surely the tediously built-up culture of the Indians of the Washita Valley has been dying. And the ignorance of the Indian youths attending Riverside School measures its death speed.

For several years Mary Harris Morton, a faculty member at Riverside School, has been witnessing this slow death of a culture which was too fine a thing to let die. It troubled her, and she decided to do something about it. The result of her decision is a pageant entitled "Indian Progress of the Washita Valley".

The pageant was presented by a cast of students from Riverside School during the American Indian Exposition at Anadarko, Oklahoma, on the nights of August 29 and 30.

Through her pageant, Mrs. Morton felt that she could help to preserve tribal songs, dances and customs. She wrote briefly the history of the Washita Valley tribes and on to this historical framework she built in as many songs, dances and authentic customs as she could.

The oration of a chief, an important event in Indian life, was represented. The return of warriors from battle was realistically depicted--whoops were heard and the bloody warriors returned, some on horseback, some on foot, some with bows and arrows, some with guns.

The ancient rite of smoking the peace pipe was solemnly represented, while the all-Indian band played softly. This impressively quiet scene was followed by a number of dances by Indian youths, representing the gayer side of early Indian life.

Then was pictured the enlistment of young Indian men for the World War. Indian Red Cross nurses were shown and in other ways the Indians' loyalty to the "Great White Father" was represented. The closing scene of the pageant represented a modern Indian home with parents, well adjusted to life as it is, waiting happily the return of their children from Indian schools. Colorful costumes and fitting music played throughout the pageant by the all-Indian band, directed by Cruz McDaniels, added much to the presentation. There were several Indian dance solos and the Indian girls' quartette from Riverside sang.



Riverside First Grade Band. Anadarko, Oklahoma

KIVALINA REINDEER ACTIVITIES

By Charles W. Miller

"The largest reindeer herd in the world". That's what the Kivalina natives say of their big cooperative herd, and it is probably true. Santa Claus might well look here for his team! The reindeer furnishes as many things to an Eskimo as does the bamboo to the Filipino or the camel to the Arab. It contrioutes generously to the three main needs of life - food, shelter and clothing. For months at a time many Eskimos have no other food than deer meat, and it is always the main dish. He is clothed from head to foot with deerskin clothing, and in many instances has no article of clothing on his body that does not come from the reindeer. The thread for sewing is the tough sinew that runs along the back of the deer. Tents are sometimes made of the skins, frequently homes lined with them, beds piled high with them and sleeping bags for trail use made of them. They are used for footwear, gloves, dog harness and rope, to cover the toy kayaks for tourist trade, leather and dozens of other uses. The fat makes lard, grease and soap.

The herd is a cooperative affair correctly the Kivalina Noatak Reindeer Company managed by a board of directors from both villages, and has had for many years the same teacher, Darrold A. Wagner, formerly of Noatak, now of Kivalina, as its Reindeer Superintendent. A manager, chief herder, and secretary are chosen each year. The Noatak teacher attends to all government records and statistics in connection with the herd. The deer are not owned as such, but only as shares, and are the villages' main support, there being little fur caught here.

As the herd is getting much too large for local needs, the main concern is to find an outlet for the surplus by canning, and so forth, and thereby create a permanent and paying industry that will make these people comfortably self-sustaining. Experiments in canning the meat in different ways shows that the product is very palatable and in demand locally. Soap making might be an allied project as the deer fat makes excellent soap. The natives prefer it to store soap and the teachers also use it in the home and school.



Kivalina Reindeer

RECENT TRENDS IN INDIAN EDUCATION IN THE UNITED STATES

Abstract of an address by W. Carson Ryan, Jr.

Strengthening North American Indian life rather than destroying it; helping Indians to live their own lives in their own way, adjusting to modern American life where necessary or desirable, but managing their own affairs and making their special contribution to present-day living - these are the aims of the new policy of the United States Government with respect to the surviving three hundred thousand indigenous Americans and their education.

Whether this kind of a settlement of the American "Indian problem" can actually be made is still a question. Those in charge of Indian Affairs for the American Government, including those directing the educational program, recognize the difficulties, but are using every possible resource to make the new policy a success. Aided by the Wheeler-Howard Act and the Johnson-O'Malley Act passed by the United States Congress in 1934, which attempted to provide for all Indian groups, whether living on reservations under tribal conditions or in mixed areas with whites, and helped particularly by emergency funds that have been supplied with considerable liberality for Indians, the present Commissioner of Indian Affairs, Mr. John Collier, and the Secretary of the Interior, Mr. Harold L. Ickes, have striven vigorously for an Indian program by the Government that would, for the first time in history, give the Indian a real opportunity. The trends of the past few years in Indian education - and more especially in the past two years - have been in the direction of strengthening the Indian tribal life wherever it survives and developing it anew wherever it can be developed. Indian arts and crafts have been encouraged, both in the schools and in educational work outside for adults. The segregated Indian boarding schools - deliberately designed in the beginning to destroy Indian family and community life in the belief that Indian life was necessarily "bad" and must be superseded by the white man's "civilization" - have been drastically curtailed. A few of these schools have been retained for specialized training, but for the most part they have been replaced by local educational facilities close to the Indian homes - public schools in communities where white and Indian population were already co-mingled. Indian community schools supported by the Federal government in areas where there is still a homogeneous Indian population.

A staff of "visiting teachers" (school social workers) at various points in the Indian country have been especially helpful in making the transition from institutional care to home responsibility. In the Navajo country of Arizona and New Mexico, forty-seven new Indian community day schools, serving adults and children alike, have recently been established. Staffed largely by native teachers and other workers, these centers aim to furnish an educational program in health, better land use and grazing practices, arts and crafts, as well as the more usual tool subjects of the schools. The instruction is on a bilingual basis so far as possible, both Navajo and English being

used, and we have been encouraging a recording of the marvelous Navajo literature. In the Sioux country of the Dakotas a number of central community schools have been set up, with emphasis on the practical agricultural and industrial needs of the Indians of this area. To make certain that well qualified Indian leadership will be secured, Congress has made available this year \$175,000 in new funds for scholarship loans to Indian young people in colleges, universities and technical schools, and some five hundred young Indians are taking advantage of this assistance. It is significant that the immediate direction of this training program is in the hands of well-equipped people who are themselves of Indian blood.

Behind the present program of Indian administration in the United States, and particularly Indian education, there is an assumption that is new with us and I believe is still relatively infrequent in the administration of native affairs generally - namely, that native life itself has values that urgently need to be maintained. The customary assumption of white superiority is abandoned in the new program, so far as it is humanly possible to do it. It is assumed that in all efforts carried on by the Government or other outside interests in behalf of Indians the purpose is to be helpful while interfering as little as possible with existing modes of life. Indian ways of doing things are considered to be right except as they are found, by the experience of members of the tribe or others unselfishly interested in their welfare, to be positively detrimental to the Indians or harmful to the rights of others. Any intervention on the part of government is not only premised on this right of Indian people to live their own lives with a minimum of outside interferences, but it is felt to be the duty of the government to assist Indians in safeguarding this independence, to protect and encourage it by equipping the Indians with whatever will strengthen their position, to supplement what they have with whatever may be found to be useful and good, building on the existing good in every case rather than tearing down and helping Indians to retain an understanding and appreciation of their own culture and their own resources.

Nothing in this program is intended of course, to prevent Indians from utilizing as much of modern methods of living as they care to adopt. In particular, we are careful to keep the way open for every Indian child and youth to get as far with education as any one else in the population. What those at present in charge of the program are trying to do, in a word, is to help Indians to see that they need not - and should not - surrender all that they have in order to be "modern"; but that they have rather, an unusual opportunity to combine such advantages as there are in modern civilization with the special advantages of their own culture.

LOST IN THE EVERGLADES

By Agnes E. Fitzgerald, School Social Worker

When the field nurse left on her vacation, she asked me to see that an Indian living in the fastness of the Florida Everglades received a physical examination during her absence, appointments for which she had made.

As Indians alone are familiar with the intricacies of this vast wilderness, I arranged for an Indian to act as guide on the trip to the sick man's camp. To be prepared for car trouble I had a young mechanic with me. My sister accompanied us, as she is interested in Indian crafts.

At the appointed time we proceeded to Immokolee, a small town at the entrance to the "Glades" only to find that my Indian guide went away for the day completing a "deal". There was no other Indian available to accompany us. As a merchant told us the sick Indian had been in town earlier in the morning and had left for home shortly before we arrived, he thought we might overtake him. I had very serious doubts about this. However, having come one hundred and forty miles and having appointments with physician and patient, I felt we should keep them if possible. Further, I had made two previous trips, and thought I knew something about the vast wilderness. But what a delusion!

We started on our forty mile drive, at first confidently on the well defined road, then less sure as the road came to an end, and before us sometimes a dim trail, often no mark whatever, as we cut across high grass, blazing our own trail. Joyfully we came to a camp and discovered we were about twelve miles from our destination. We were assured there that we would not have the least difficulty in completing our journey. However, when about seven miles from the camp the car wedged itself in sand so deeply that our combined efforts and every tool we could find failed to dislodge it. After working unsuccessfully for two hours in the scorching sun, at four o'clock in the afternoon the mechanic started for the camp on foot to summon help. Night came and he did not return. I knew that he had lost his way. As night wore on, we thought of the panthers, wild cats, rattlesnakes which abound in this hunter's paradise. The alternating wierd and shrill sounds throughout the night were terrifying. Mosquitoes drove us well nigh toward distraction.

At daybreak, feeling we must find the young man and get help, we followed his footprints for several miles, then suddenly they came to an end. There was not a clue as to the direction he had taken from this point. Nor was there anything to indicate a struggle with beast or snake. We were puzzled and anxious. I hoped an auto had picked him up, but there were no new tracks. I realized too that this could not be, or he would long since have returned. We had neither food nor water for twenty-four hours; the heat was intense and the thirst torturing. Conscious of the necessity for conserving the little energy

remaining, we found shelter from the sun in a deserted Indian camp. There had been no rain in this region for six months and no water of any kind could be found.

Sundown came, and with it, millions of flying things. But our quest must go on. Weakness overtook us time and again, and we made little progress. Forced on by the torture of these myriads of insects, at last, about midnight, a light appeared in the distance - a firefly we thought. No, it was too steady. With hope high, we turned in the direction of the glare, and lo, it was the camp we sought!

Emaciated and tattered - clothes and shoes torn by briars and brush, how little these mattered compared with the joy of encountering a real human being! The mechanic had walked for the greater part of twenty-six hours. On one occasion, climbing a tree to sleep as a protection from snakes presumably, he had fallen from the branch. He had likewise suffered from the heat, and had been tortured by thirst. So hopeless did the outcome seem to him that he scribbled his "Last Will and Testament" on the back of an envelope he had in his pocket. Suddenly, he heard the sound of a motor - an airplane he thought. He proceeded in the direction of the sound, and discovered a lodge for hunters. The sound he heard was the installation of a new pump.

Although almost unrecognizable from swellings due to insect bites, we decided to carry out our original plan, namely to get the Indian and take him to the city. But he had gone hunting!

* * * * *

IS MY YARD CLEAN?

A month ago one could determine quite accurately how many U.S. cows were killed in each front dooryard by counting the number of noticeable cow legs and dividing the result by four. Since the general yard cleaning activity has started, most dooryards have the unnatural appearance of being spic and span. One or two folks, evidently, have not been home since the campaign started. Their front doorstep is still covered with rubbish. We hope their humiliation will be a permanent lesson.

Now that the yards are clean, we must not consider the work permanently completed. Yard cleaning is not an annual occasion, but it must be a daily practice. The job is simpler if we bury or haul away the rubbish frequently rather than allow it to accumulate.

Empty cans, stagnant pools, soggy yards and filth are the breeding places for many flies. Clean them up if you want to be healthy. From The Fort Peck Farmer for June.

THE HOME IN PUBLIC HEALTH ADVANCEMENT

By Edna G. Gerken

What is public health? According to our varying experiences it may mean an inconvenient quarantine for a contagious disease, a doctor vaccinating a group of children preparatory to their entrance at school; a white-frosted man with culture tubes and microscopes testing samples of well water to see whether it is safe to drink; or a nurse visiting the homes to help the mother care for her family. Probably, just now, many Boy Scouts associate public health most vividly with the keen disappointment that accompanied the cancellation of their Jamboree last August. Public Health activities include all of these drastic and often dramatic procedures to safeguard human life and prevent unnecessary suffering and death.

Most of us feel that the doctors, nurses, and sanitarians who carry out these activities are responsible for the protection of our health. It is not always easy to see that the activities of the home are just as vital in the protection of health and that the inmates of the home are either valuable allies in the battle against disease or else are actually lined up on the side of the enemy, opening doors and inviting the entrance of disease day by day. There are some things vital to health which the doctor, the nurse, and the health officer cannot do for us. To a large extent the amount of sickness and the number of deaths in the family are determined by what goes on in the intimate circle of the home.

What are the responsibilities of the home which affect health? In the isolated home unit found in our rural areas it must provide and protect its own water supply. It may be necessary to boil all its drinking water. Arrangements must be made for the disposal of human waste in a sanitary way, so that intestinal diseases may not be spread. The production of food of suitable variety through the cultivation of fields and gardens, the care of a milk cow, and the raising of poultry is necessary in order that the members of the home may be properly nourished. Suitable shelter and appropriate sleeping quarters which do not endanger health must also be provided.

In addition to this essential equipment, the home must be managed hygienically, regular meals to be prepared, and as nearly as possible these must contain the foods that are required to maintain health; the clothing and bedding must be kept clean so that skin disease and other infections may be kept at a minimum; house and yard must be kept free from food waste which attracts flies and other vermin; and the breeding places of flies must be destroyed. It is also important to supervise the children to see that they are eating and sleeping in accordance with their needs, that they are developing cleanliness habits, and growing normally in every way.

Failure to provide the needs of the home or to use these properly invites ill health. Upon both the father and the mother these responsibilities rest but every member of the family by his behavior either helps or hinders. In these details of home management the outside worker cannot share. At best, instruction and guidance may be given but in the last analysis it rests with the home guard whether the activities are to protect health or to destroy it.

The task of controlling disease and developing health is a discouraging one if it is to be accomplished only through the work of doctor, nurse, and hospital. During my visits in different communities this summer I had an opportunity to observe the handicap that lack of funds for these services places upon the Indian Office. Health is the concern of all. No phase of work undertaken by the Indian Service but is directly or indirectly affected by the health status of the community. I have been interested to see how generally this is recognized and how thoroughly health is being integrated into all sorts of activities. Field agents, social workers, nurses, agriculturists, and teachers, whether giving lessons on thrift or sanitation; showing how to increase food supplies; developing arts and crafts; or caring for the sick are all helping the home to participate more successfully in the control of disease and the development of positive health.

In more than one place a definite attempt is being made to educate the patient who comes to the clinic, hospital or sanatorium so that when he returns to his home he will know better how to care for himself. Women's clubs are studying the things which the home can do to safeguard the health of children. Teachers are including health activities in the classroom program. All these things are encouraging. Health education can never be successfully accomplished by one type of personnel alone. It calls for the combined efforts of all.

Health problems vary in different communities. Whether trachoma, typhoid fever, or tuberculosis is the greatest menace, the health teaching which is needed in the home centers about a few simple fundamentals which concern nutrition, sanitation, and the acceptance of scientific treatment of disease. Conditions contributing to disease in the home such as the well with its rope and bucket ever ready to carry pollution to the water below, the open toilet providing a breeding place for flies, the disposal of waste food about the house to lure flies into the vicinity are all situations which can be improved without the expenditure of large sums of money. The production of food for a varied diet, the boiling of milk, the safeguarding of water, the protection of children from contact with cases of active tuberculosis, the provision of suitable sleeping quarters are all matters which can be handled in even the poorest home if proper knowledge and desire is available. No phase of this work must be regarded as insignificant or useless. We need a little bit of the philosophy contained in the childhood rhyme -

"Little drops of water, Little grains of sand,
Make the mighty ocean, And the pleasant land."

Health education which reaches the home is an important phase of public health. It requires simple instruction in the fundamental habits of living which affect health. Health teaching is not a task reserved for some highly specialized personnel. It should be a concomitant of all work in the school, home and community. The realm of the home is the last stronghold in which disease lurks and does its deadly work. It is here that health instruction and motivations are most needed to aid in the advancement of public health.



Girls' Hygiene Class In Indian High School - Weighing the Baby

ZUNI HOME LIFE

By Pupils of the Fifth & Sixth Grades
Zuni Day School

The Zuni Indians live on a reservation in New Mexico. There are about 2,000 Zunis. They farm and raise sheep. They raise wheat, corn, alfalfa and vegetables.

There are five Zuni villages. The biggest one is Zuni. The others are Nutria, Pescado, Claiente and Tekapo. In Winter the people come to Zuni, and in summer some people go to Nutria and some to Pescado. Some go to Claiente and some to Takapo. They have farms there, but there are more houses in Zuni. In Zuni the houses are close together.

Some Zuni houses are made of adobe bricks. The top of the house is flat. It is plastered on the outside. There are many windows and doors. The houses are plastered with mud. Some houses are made of rocks. Inside the Zuni houses are always white washed. The floors are rocks and plastered with mud. At one end of the room there are grinding stones. There are bowls on the side of them to put in the flower. By the door there is a fireplace and a bench made of stone and mud. They often cook in the fireplace.

Every evening the Zuni girls go to the well to get some water. They draw the water out of the wells and fill their jars. They put the jars of water on their heads and go home. Sometimes they go two or three times to get the water.

In Zuni the men and boys herd the sheep. The boys go to sheep camp in summer. They take the dogs with them to watch the sheep and help the herder look out for coyotes. They take the sheep to the river to drink some water. They take them down to the grass. When the hot sun comes up they take them to the trees to rest. The sheep are sheared every year after lambing. It is done in June.

The Zuni ladies wear buckskin moccasins and leggings. They wear a red woven belt around their waists. The men wear orange moccasins. Men do not wear leggings like the ladies. Men's moccasins are fastened with a silver button. The Zuni ladies tie their hair with red yarn. The Zuni ladies bob their hair. Zuni men let their hair grow long. They put a handkerchief around their hair. The Zuni women wear belts made of yarn. They make their own belts of red, black, green and white yarn.

Eggs form a large part of our food. We like to eat our roosters and olden hens, and always have a feast when we serve chicken.

BRUSH DANCE AT HOOPA RESERVATION

By Louisa Lindgren

The "brush dance", which is a night performance, is held in what is supposed to represent a living-house. This one which I saw was a pit especially made for the occasion. It was about five feet deep and fourteen feet in diameter, shaped like a polygon, with the sides boarded up to the level of the ground. Above was the roof which was very high so that spectators could watch the performance in the interior. On one side steps were provided which led down into the pit. In the center of the pit, there was a small fire burning brightly which reflected a beautiful glow on the faces of the Indian doctor or "medicine woman", a young girl, a mother and her baby who all sat around it. All three women wore long strings of beads around their necks and "Indian caps" (baskets) on their heads.

This dance is held to cure an ailing or crying child. Nowadays it is held every year on Independence Day for social pleasure. Everybody around the Klamath River and Hoopa Valley enjoys it very much. All the Indian folks come together. After the brush dance is over they bid their friends good-by and say, "I'll see you again next year", by which they mean at the next dance, and they disperse far and near.

This dance is held in competing parties which were composed this year of the Klamath and Hoopa tribes, respectively.

On the first night, both old and young men dance about the fire. The first night they wear no ornaments but hold boughs of foliage up before them. The following night is an intermission. On the third night the dance takes place from dark until late the next morning. Only young girls, and unmarried women without children (this tradition is strictly enforced) are eligible to participate. The "last dance" of the ceremony which occurs late in the morning of the next day, around seven or eight o'clock is the most important because the songs sung and regalia worn in that dance determine which competing party is winner.

All the participants stand side by side; the women stand in between the men. When a singer begins a low, sombre chant the men bend forward with heads bowed; the women stand straight. All sway from right to left making a short side-step movement around the circle. Toward the end of the song, which is designated by the leader of the song, the men retain the same position of the body, stand in one place, and stamp the right foot in heavy rhythm chanting "hee-ya-wah, hee-ya-wah" and so forth, at the same time. The women all keep time by coming up on their toes and down lightly on their heels, bending at the knees to prevent them from coming down too hard on their heels. They never come down heavily on the heels (a few inexperienced dancers might) be-

cause that makes the cheeks shake and is considered very bad dancing.

Occasionally during the dance one of the men emerges from the ring and dances and chants alone in the center near the fire. He gets down low in a squatting position and jumps about in perfect rhythm with the sombre chant of the singers. He holds up in front of him his arrow-filled quiver and bow in one hand and a valuable--maybe an obsidian blade--in the other.

Showing these valuables at this time meant more in the old days. They are valued by the possessor just like a jewel which had been worn by Queen Elizabeth in the Sixteenth Century and has been handed down through generations until the present day. People point to an obsidian and say that it was the one that was paid for so-and-so in marriage, or it was paid in settlement of such and such a feud.

At the beginning of the dance the men folk wear two or three feathers stuck in the ribbon of their hats and hold a few in their hands. Gradually as the night wears on they bring out more and more "valuables" until they bring out their best in the final dance.

At each dancing period each competing party dance to three songs. During the night at intermissions, between dances, the medicine woman steams the child. She heats rocks and when red hot, places them in a basket containing water and wild ginger, which is believed to animate the baby greatly. This is the only herb used in the ceremony. Once during the night the medicine woman waves a burning pitch-pine stick over the child. Sometimes yellow pine bark is put in the child's mouth.

The last dance is the most important and spectacular because the Indians have a chance to display their intrinsically valued costumes. The men wear no shirts at this time but instead wear a strip of fur across one shoulder and beads around their necks. On their heads they wear a band made of red woodpecker scalps with four long feathers stuck upright in it. A woman dresses in a beautifully trimmed buckskin dress if she is able to secure one from someone who has one and that person is willing to let her wear it. Some girls have dresses of their own which their grandmothers or mothers have given them. They too, may or may not strip to the waist. The Indian women prefer not nowadays. The buckskin dress, heavily laden with beads and shells, wraps around and fastens at the front. Then an apron of solid strings of beads is tied in front.

The brush dance is a minor dance and most of the "old timers" do not consider it seriously. They reserve all their most valued costumes and valuables for the two great dances, the Jump and Deer Skin Dances. These occur in the early autumn, one and then the other. On August 9, a Jump Dance was held at Pekwan. It lasts ten days, followed by the White Deer Skin Dance which will also last for ten days. (Ten is the scared number of the Yurok). These dances are held to make the world produce a better crop of acorns and hazel nuts. Everybody is very sincere and serious during these dances. It is one of the

many forms of expressing their religion and conceptions of the world. Since I had to return for my school term I was unable to attend. Sregon George, an old timer among the Yurok Indians, predicted that this would be the last Jump Dance ever to be given that would be worthwhile. The other dances that are given are most generally for the benefit of the white man and also to make money. The Indians nowadays are rapidly losing their old traditions. These old traditions should not be interred with our ancestors when there are so many of us yet who could, if we tried, carry them on until the last.

* * * * *

NAVAJO SCHOOLS CHALLENGE US

Miss Sally Lucas Jean, one of the United States' foremost women, recently said: "Some day you will realize and say, 'why all that happened right around Gallup.'" She was speaking of the Navajo day school and community center program for education, and the "revolution" in education she expected it to bring.

Gallup schools have long ranked favorably with others in New Mexico. If Gallup is to uphold its place in the American scheme, we must look constantly to improving them, and eminent educators say ours is probably one of the best chances throughout the country.

In their program of teaching parents as well as the little Navajos--from six to sixty years is the new age limit--the Indian Service is performing one of the most interesting and boldest experiments of modern education. Many hold it the most important, and predict it will revamp the long outdated "three R's," which still persist as the basis for American education and suet for Gallup schools.

Parents who are interested in best opportunities for their children; taxpayers who feel the present system contains "costly frills"; teachers, who want to give their best--all may well watch this program carefully, choosing from it such as is adaptable to our schools.

Eminent educators associated with the program are here constantly, and are available to explain it to our clubs, societies, school faculties, and parent-teacher associations.

Educators of Gallup are alert to the changes which are coming. They need sympathetic support. To give it, we need understanding. With all the facilities at hand, we owe it to ourselves and to our children to be informed.

Gallup Independence, July 6, 1935.

THE TONAWANDA INDIAN COMMUNITY LIBRARY

By William N. Fenton, Community Worker

The Tonawanda people conceived the idea of having a library more than a year ago. Mr. Charles Palmer, a friend in the nearby city of Albion, stimulated their efforts by soliciting books among his townspeople. The Indians formed an association and held a field day, raising money enough to defray a few incidental expenses. However, in Rochester, Mr. Al Siegel, Radio Editor for the Rochester Times-Union, urged the citizens of Rochester to scour their attics and shelves to find books for the Indians. Dr. Arthur C. Parker concentrated the donations at the Rochester Municipal Museum and dispatched them by truck to the reservation. The books numbering several thousand of varying description and values, were stored in the Nation Court House, in an abandoned school building, and the better volumes were left with Mrs. Hanover Spring, Chairman of the Library Committee. During the past winter Mrs. Spring commenced cataloguing the books which lay piled on her living room floor. It was readily apparent that she had more than enough work for one person and that concerted cooperative action might render the books available for immediate circulation. Mrs. Spring graciously endorsed the plan.

The books must be centralized in one building. They must be culled, catalogued and classified. We needed a building and shelves. The Indians stood ready to supply the necessary voluntary labor. We would risk procuring elsewhere the little money necessary for shelves, catalogues, cards and technical direction that we could not supply ourselves.

The best available building was an abandoned school house on the East end of the reservation where some of the books had been stored. The East School already housed the TERA office and the Indian Arts and Crafts Project (cf. "Indians At Work", Vol. II, No. 21, June 15, 1935, P. 13-15). The New York State Department of Education, through Mr. John B. Hague, extended us the use of the building for a library. Mr. Robert Tahamont and Mr. Cephas Hill, foreman and assistant foreman of the arts project, volunteered to erect the shelves and Miss Inez Blackchief, who was then timekeeper for the TERA road building project, agreed to lead a staff of librarians, removing the burden from a single person. Miss Blackchief mustered for assistant librarians, several Indian girls who had some library training in the Akron High School. A set of bookcases were reported to be in another district school. The road gang moved them to the new location where our Indian carpenters rebuilt them. We placed the better books on the shelves and enlisted the help of two ladies from a neighboring community to help commence a rudimentary catalogue. The first library cards and a file were donated by Dr. Arthur C. Parker, the Library Association supplemented them, and Mr. Laurence Griswold, Managing Editor of the Batavia Daily News, sent us five hundred cards. The Indian Library

Association expended the balance of its funds on matched lumber and the carpenters built additional shelves. We gathered together all of our books, but nevertheless, magazines and old encyclopaedias still reposed on the floor. We had made a beginning; books were in circulation.

Early in March, Carl Carmer, author of "Stars Fell on Alabama", visited Tonawanda Reservation and saw our library while gathering information for his forthcoming book about New York State. Returning to New York City, after his first trip, he remembered our needs and forwarded the library recent fiction which publishers had sent him for comment, and each successive visit to the reservation he managed to remember books for his Indian friends.

An organization which is sponsoring a plan for a community building which we sorely need here on the Tonawanda Reservation, has grown out of the older Library Association which lay dormant this spring. The group has been inviting outside speakers from neighboring cities to address them since, on subjects contributing to adult education. Among the speakers, Dr. A. H. Shearer, librarian of the Grosvenor Library in Buffalo, met them in April and explained the relation of the library to the community. It was encouraging to learn that Tonawanda Reservation stands among the first rural New York Communities to have a library. Dr. Shearer brought Miss H. Rebecca Dane, Chairman of the Junior Member Section of the New York State Library Association, who has already planned, raised money and established libraries on the Cattaraugus Reservation. Miss Dane agreed to afford us the expert cataloguing advice which we needed. As a result Miss Blackchief and her two assistants have made the preliminary catalogue; they sent the cards to Buffalo and Grosvenor librarians have checked the cards with the catalogue of the Grosvenor Library, and brought them back to the reservation for the permanent catalogue. Miss Dane's organization is contributing the cards for the final catalogue and a part of the cost of shelf lumber.

Building the library has consumed four months. The shelves have increased until the books cover the south wall of the school room, but the intermittent building operations have not impeded circulation. As soon as the first books appeared on the shelves, Indians wanted to borrow them. Frequently, the librarian paused to list the particular book or magazine before the Indian took it home. Indians seem anxious to return them and get others. Sets of the "National Geographic Magazine" and "The World's Work" are most popular with the older people. Agricultural monographs are in great demand. The younger generation reads novels and children are constant borrowers. We have many out-moded textbooks and they received little attention. We need magazine subscriptions, new children's books and books on the manual arts, handicrafts, leather working, metal working, home economics, archery, wood carving, games, plays, pageants, arts and decorations. Some of the older Indians have asked for sets of monographs on Indian pre-history and ethnology. Any general works would be welcome contributions.

It is hoped that this library will continue growing. It is but a

beginning, a temporary expedient in anticipation of building a Community House where all civic activities may be centered. The building should provide space for the library, workrooms for artisans, a small museum and salesroom, a kitchen and a combination auditorium and gymnasium. However, in the meantime, the library will continue to share its cramped quarters in the schoolhouse. It will constitute a service to the community and a "summons to scholarship", if it never moves under the roof of a more pretentious edifice. It joins hands with the schools in meeting the needs of a changing culture.



Librarians Cataloguing The Tonawanda Library
Paintings In The Background Were Made By Seneca Artists



Miss Rebecca Dane and Miss Inez Blackchief
Directing The Cataloguing

FROM IECW FOREMAN REPORTS

Field Day At Lac du Flambeau. On Saturday Camp Marquette had its first field day. Approximately 1,500 people from the Upper and Lower Peninsulas witnessed the events. The day took on an international aspect in that competition was held between the Garden River Indians of Canada and the Indians of the Upper and Lower regions of Michigan.

The outstanding feature of the athletic events was the tug-o-war between Garden River and Camp Marquette. Fifty men were on a side, and after straining, groaning and pulling, the event was won by Camp Marquette!

The highlight of the afternoon was a baseball game between these two groups. The game ran even up to the last two innings when Marquette forged ahead by four runs. Final score was 10 to 6 for Marquette. Garden River demonstrated Indian dancing during a barbecue of fresh beef. Fifteen rounds of boxing with a comedy event climaxed the afternoon. The program closed with dancing in the dining hall. Cooperation, attendance and spirit was 100%, the program was executed in a smooth manner and all had an enjoyable time or "heap much fun".

Our baseball team claims the championship of the Upper Peninsula, having played fifteen games with one loss. Our next game will be with the champions of the Northern Michigan town league. F. R. LaRoque.

Job Nearly Completed At Choctaw-Chickasaw. Work on bridge construction on Winding Stair Mountain Truck Trail Maintenance on Buffalo Mountain, and Cattle Guard was o.k. As soon as flooring for the bridge is received that job will be done. Senti Chito.

Completing Masonry Dam at Potawatomi. We have completed seventeen permanent dams this week and are trying to finish up our masonry dam work with a few loose rack dams and left over pieces of rock. Then we are ready to move to another farm. Frank Wano.

Fifteen Wells Rebuilt At Fort Totten. We have now rebuilt fifteen wells at Fort Totten and started fencing around them. Also started a small crew removing brush underneath the telephone line. Rain delayed the road work, but other work was continued right through.

We have been having a lot of trouble getting sufficient water in some wells where there is quicksand. One well that we bored at Matohnis place last fall to a depth of 57 feet was almost useless. A new well was drilled alongside of this 123 feet deep and water came up almost two-thirds of the way. This is very good water, while the water in the old well is very poor. One can force a four inch pipe through the quicksand and reach the water bearing sand. Many of the shallow wells have water nineteen and twenty feet deep. Air vents are being placed in all wells.

With school just a few days away many boys of school age have been packing and leaving. Many vacancies have to be filled. As soon as these are filled, reorganization will take place and our winter plans for activities and so forth will be discussed and outlined.

Our Field Day meet was a success as we have paid all bills and are out of the red. Money is still coming into the treasury so we have a fund to work on. Edwin C. Losby.

Work On Erosion Dam At Paiute. All of our work this week was done on Project No. 33 - Erosion Dam. To date over half the work is finished. This is a new experience for most of the boys but they are very adept in learning how to lay rock and cement.

We now have all of the loose soil from the reservoir moved above the water line leaving only sandstone for the bottom of the reservoir.

The recreation this week consisted of playing ball and horse-shoes. One of the boys participated in a smoker last week and was given a great deal of support by some of our own fellows. William Le May.

Centennial Lookout House Completed At Rocky Boy's. This week the centennial lookout house was 100% complete. It has been finished inside. The roof has been stained, and two coats of paint were put on the side walls.

The barn at the Beaver Creek Ranger Cabin is also about complete. The hay corral is yet to be built, and the five acre plot for the live stock is about fenced.

On the Sawmill Trail we completed about two miles of finished trail. This leaves only about four miles of trail yet to finish on that project. The spring crew was busy with their troughs. Construction and painting has been the order of the day. Rustan Ring.

New Camp Completed At Flathead. Our new camp was completed last week and we have moved in. The new camp is in a more desirable location, with more and better water. The water was piped into camp from a spring about 350 feet above the camp. The Mill Creek Camp has completed a new road by our camp. This does away with a great amount of steep hills.

The men get to go to Hot Springs twice a week to see the picture shows. Arrangements have been made with the leasee of the Government bath house for the men to use the plunge on Saturday mornings. This is a great help to the men as we have no bathing facilities in camp.

Work was begun again on the trail, after having spent a month working on the fence. It is planned to work a mile or two either way from our new location. There are only twenty-one men in the trail crew at the time.

The crew on the Dog Lake Trail consists of only seven men, but they are making fairly good time. Joseph Orr.

Work Progressing At Sac and Fox. Our work is progressing very nicely on the Iowa Sac and Fox. Project No. 43 which is being given all of our attention on this reservation will be completed soon. P. Everett Sperry.

New Project Started At Truxton Canon. Another new project was started on this reservation last week; that is the construction of the Barracks type quarters for the Project Manager and Engineer at Peach Springs. This will greatly increase the efficiency of the field force, for the quarters of the field supervising personnel will be centrally located and when emergencies arise the men in charge of the field work will be there ready to assume responsibilities. The forms are being constructed and will be ready to pour the concrete for foundation. The foundation will be ready for the rest of the construction by the time the lumber for the house arrives.

The work on the construction of D. S. Ranch Tank has gotten under full sway and the men are going to have another one of the best reservoirs in the Southwest. On a recent visit by the Associate Engineer from the Albuquerque Office he was shown the type of work that was being done on this reservation. After leaving and making his report to the Washington Office, he commented on the tank construction, locations and general work here on the reservation.

He most graciously gave us a good word that we are all proud of. He said that we were building the best reservoirs in the Southwest. We are very glad to hear this for that is our most valued projects on this reservation - that of building tanks for storing water for the cattle range.

The reservation line fence, and the line fence repair is coming along very well. The men are busy cutting posts for the line fence re-

pair and the crew on the construction of the reservation line fence are showing progress every day.

The truck trail construction is coming along with its usual progress, with the exception of some of the men who have been laid off. All of our crew are being cut down by the men helping on the round-up. We expect to be running full blast once again as soon as the round-up is over and the men have spent the money from their cattle sales.

The boys who were physically fit from the various schools, and of age to work on our program, have all stopped work and returned to school. We will miss them around the camp for they were a lively bunch and very good workers. However we know that it is best that they attend school, for they only have a few years to go to school, while they can work the rest of their lives. Charles F. Bernard.

Work And Play At Mescalero Apache. Today thirteen men started on a new bridge, the Everett Smith bridge. The work on the other two, James La Paz and Andy Good bridges are almost completed except for the timber on top. We are waiting on that. We have completed putting up our new water tank today except for the form around it and the sawdust to keep the water from freezing this winter.

Last Saturday the ECW held a field day at the agency. Although Elk-Silver Ranger Station Camp captured third place, the boys put up a grand fight. Turkey Well Camp received honors of the day by running off with most of the prizes. George E. Day.

SMITHSONIAN INSTITUTION LIBRARIES



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